

A Review of the Educational System in Portuguese Goa

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Abstract

The Portuguese wanted to educate the locals, so that the natives could serve as government servants, since it was difficult to get manpower from Portugal to get clerical jobs. Initially the Portuguese introduced secular schools, but in course of time, Parish schools were introduced, which laid emphasis on religious education.

Secondary and Higher education was imparted in convents and seminaries, which were founded by the missionaries. They also imparted primary education. A well known educational institution of the time was the College of St. Paul, which can be described as a truly Asiatic college, because students from different parts of Asia enrolled themselves in this college. More colleges run by the various Religious Orders, as well as private institutions flourished during this period.

In the era of Marquez de Pombal, an element of secularization developed in education. Technical education too received attention. The establishment of the Mathematical School- which later evolved into the Military Academy of Goa- the Medical School, Pharmacy School, Teachers' Training School and the Lyceum, are other landmarks in the field of education. The printing press played its part in making education more broad-based, all this resulting in the mushrooming of an intelligentsia, which was progressive in its outlook and imparted its knowledge to the society at large.

Introduction

Education is the handmaid of society and can mould the social mind in one direction or the other. It brings about the all-round development of an individual. The prosperity of a nation occurs as a result of the education and culture of its people, because it is through the development of human knowledge, that all things foster and improve. Hence I wish to unravel the history of education, during the Portuguese period in Goa.

Background of pre-Portuguese Educational System

Primary Education

The educational pattern comprised of Primary and Higher education. Primary education was imparted in the *Pathashala*. Every village had a school called *Pathashala/ Parishad*, which functioned in the corridors or porch of the temples or under the shade of trees and it was here, that the village school master known as *Shenvi Mama/ Aigals* taught the three Rs- Reading Writing and Arithmetic.

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Higher Education

The Higher education was imparted by three types of agencies or establishments, meant for students who wished to pursue higher studies.

- *Agraharas*: These were often described as the Universities of Medieval India. They were usually located in rural areas, having a pleasant atmosphere surrounded by greenery. Religion dominated the curricula of the *Agraharas*, but due place was given to subjects like music, medicine, mathematics, astronomy, logic, politics, rhetoric etc. The teachers usually belonged to the Brahmin caste of *Karhadas*. It is here that people from diverse races and distant places, assembled to receive learning.
- *Brahmapuris*: were principally established in urban centres, where a settlement of learned Brahmins existed, They were a kind of meeting place of cultured Brahmins who were well versed in the *Vedas*, *Puranas*, *Smritis*, *Kavyas*, *Bhashyas* etc.
- *Mathas / Maths*: were monasteries attached to some local temple, where religion and sacred art were taught. It can be compared to a residential college and consisted of monks, ascetics and students living in the premises.

It is apparent that there were many *Agraharas*, *Brahmapuris* and *Mathas* in Goa during the rule of the Shilaharas, Kadambas and Vijayanagaras.

Requirements to be a Teacher in the Pre- Portuguese Educational Set- Up

The system of education in the pre- Portuguese Goan society, was controlled by religious leaders. Only a Brahmin could become a teacher. Although teachers were greatly revered, there were no Teachers' Training Colleges of the modern type. A teacher was considered competent, only if he had recited the passage of the *Gayatri Mantra* 12000 times. This recitation might have increased his spiritual worth, but did not have any effect on his teaching capacity. A good teacher was required to impart education orally, the medium of instruction at the higher educational level being Sanskrit, while primary education was imparted through the medium of Konkani. Both the Marathi and Canarese language had attained an official status and were used for official purposes.

The Coming in of the Portuguese

After the Portuguese took hold of Goa, they tried to impose their own way of life and institutions on the people under their domain. Hence the three parts of Goa namely Ilhas (Tiswadi), Bardez and Salcete called the *Velhas Conquistas* which came under the Portuguese by 1543, i.e. much before the rest of Goa called the *Novas Conquistas*, received a deep impact of the Portuguese institutions, producing a typical blend of culture, known as Goan culture.

Two Phases of the Portuguese Educational System

- The first phase starts from Albuquerque to Pombal
- The second phase goes upto the liberation of Goa.

First Phase

The Portuguese under Afonso de Albuquerque conquered Goa from the Moors in 1510. He was a far-sighted statesman who wanted to possess a huge sea-borne empire. He was able to conquer Goa from the Moors in 1510.

Policy of Miscegenation

Albuquerque was aware of the fact that Portugal being thinly populated, its people would not be able to firmly entrench the Lusitanian culture in the Portuguese colonies. Hence local manpower which would be loyal to the Portuguese Crown was required to keep the Portuguese sea- borne empire on a firm- footing.

With this end in view, Albuquerque inaugurated a policy of miscegenation i.e. mixed marriages, thereby creating a special clan of people i.e. the *Casados* (Portuguese men married to Indian women). He believed that the Luso- Indian progeny was required to administer the Portuguese colonies and extend the Portuguese sea- borne empire. As such, this progeny had to be trained in the art of administration and had to have a knowledge of the Portuguese language.

Parish Schools

To fulfil these goals, government schools were set up. These schools were to train *Mesticos* and natives in the art of administration and enable them to become government servants. The first few schools were secular in nature. However, after 1540 and definitely after 1560, following the establishment of the Inquisition, parish schools were set up, education in Goa became religious in context and the methods of teaching were rigid. The Portuguese even burnt down the available literature in the native language, suspecting it to contain pagan doctrines.

In March 1554, by a decree of the Portuguese King John III, some more parish schools were set up. In these schools, primary education was imparted to the pupils through the Portuguese language. The syllabus stressed upon reading, writing and arithmetic. The students were made to read and write in the Portuguese language to make them better equipped to understand and learn catechism which was to be gradually taught in the Portuguese language.

Alvara of 1684

Thus the Portuguese tried to promote the Portuguese language and an indicator to this fact was the *Alvara of 1684*, which declared that the Goans were to learn Portuguese within a specified period of time, while the native brahmins who were considered to be more

intelligent, were to pick up the language within a six month period. Further the *alvara* placed impediment to the marriage of any person who did not know or speak the Portuguese language.

Secondary and Higher education was imparted in convents and seminaries founded by the various missions. Infact, even primary education was imparted here. Later on, these seminaries became High Schools and full- fledged colleges like the College of St. Paul. The syllabus at the higher educational level included Latin, grammar, philosophy, rhetoric, theology, ethics and morals.

College of St. Paul

Regarding the College of St. Paul, it was hailed as a university and was termed as the predecessor of today's Goa University. As a matter of fact, the College of St. Paul was initially a seminary known as the Seminary of the Holy Faith-Seminario de Santa Fe. It was started by two priests Fr. Miguel Vaz- Vicar-General and Fr. Diogo de Borba.

The college was expanded upon considerably in terms of the building, the teachers and the students, to accommodate students who were flocking to it in large numbers, and so it came to be called the University of St. Paul.

Because the students came all the way to Old Goa to study at this college, it has been described as a truly Asiatic College. This college is the first college of the Jesuits in India and as such is considered as the **Mother** of all the Jesuit colleges in India.

Finance of the College of St. Paul

By and large this college was financially well off with the State aiding the college because it was believed that the college would bring fruits to God, in the sense that it would bring about the conversion of Goa, thereby winning souls for God and benefits to the King of Portugal by way of lands and wealth.

Infact the State/ Government had asked the local *gauncars* to prepare a detailed inventory of all the lands, gardens immovables, items of jewellery, gold and silver which belonged to the destroyed temples of Ilhas, and these were to be made available to the College of St. Paul. Equipped with this revenue, the college expanded.

Later the Government found it difficult to run it and hence it put forward proposals to the Dominicans and the Franciscans to take over the institution. But these Orders were not interested in doing so and as such the Jesuits decided to take over the College which they did in 1548.

College of St. Ignatius

When the Jesuits settled in Salcete, they started on 17th May 1574, a college in Margao known as the College of Salcete or College of the Holy Spirit. In 1610, this College was transferred to Rachol and was named College of All Saints, because its foundation had been

laid on All Saints' Day. But later it was renamed as the College of St. Ignatius. This College had under its care a hospital, school- where the three Rs and Christian doctrine were taught; also the Konkani language was taught for the convenience of the missionaries- and a seminary for boys.

The Colleges of St. Paul and St. Ignatius continued under the Jesuits, until King Dom Jose I, drove away the Jesuits in 1759. One of the reasons he was against them was because their members in Portugal were involved in a plot to kill King Jose I and so they were regarded as enemies of the State.

The Oratorians now controlled and managed the educational institutions of the Jesuits and they emphasised the use of the native language and renamed the College of St. Paul as the College of Natives. Because of health reasons, it was transferred to Choraon on 2nd April 1761. On the other hand, the Rachol Seminary came to be known as the Seminary of Good Shepherd.

Other Colleges

Besides the above mentioned colleges, there were many more convents with colleges attached to them. Eg. The Dominicans had earlier established in 1564, a college at the foothill of Our Lady of Mount. Twenty years later it was transferred to the Mount of Conception in Panjim, with the name of College of St. Thomas Aquinas. In 1596, it was once again transferred to Panelim.

Both the St. Paul and St. Thomas Aquinas Colleges could be compared to their European counterparts, awarding degrees in Theology and Philosophy.

The Augustinians had a college named *ColegiodePopulo*. The Franciscans – College of St. Bonaventura and another College at Reis Magos in Bardez- *Colegio Real de Reis Magos dos Franciscanos* (Royal College). This was the first educational institution opened up in Bardez in 1555, where the sons of the Christian converts could be trained in the Catholic faith. Besides courses of philosophy and theology, there were also classes of Konkani meant for missionaries desirous of preaching the gospel in the language of the people, for the conversion of Bardez. In 1596, they built a chapel at Guirim with an attached school. The Carmelites had founded a college in Goa in 1630, which was handed over to the Oratorians in 1707, because they had to leave Goa for refusing allegiance to the Portuguese.

By and large the curricula of education, used in these colleges was predominantly religious. The subjects covered were Latin, Grammar, Philosophy, Rhetoric, Morals and Theology. The method of teaching in all these institutions resembled that of the College of St. Paul. It was dogmatic and rigid and within the framework of Medieval Scholasticism. Menezes de Braganza comments on this system of education as being brain-paralysing on the people of this territory.

Though all these colleges were established to educate candidates wishing to join the various religious orders, yet they did contribute towards the spread of education at large, because very often, the candidates who left these institutions would go to the villages and open coaching schools or would teach in the Parish schools attached to the parishes in Goa.

Thus as in Europe, in Goa too, education was in the hands of the Church, the elementary education in the three R's and music being taught in the schools attached to the Parish churches.

These colleges had various sources of revenue. Eg. The College of Boa-ventura was granted 1000 *ashrafis* a year, by the Royal Order of 16th April 1617. Besides, it received fees or stipends from the masses said by the priests, on behalf of the white soldiers of the First Regiment and the Royal Legion of Volunteers of Ponda.

On the other hand, the *Colegio de Populo* received substantial money in the form of rents collected from shops rented out to the business community; by selling the side altars of the convent church to willing parties; money granted by the king from time to time; interests on loans and deposits and the state subsidy of 250 *ashrafis* quarterly paid to the College of Populo. The dying people used to donate their lands or houses to the college.

Hindus

As would be guessed, the Hindus would not go to these schools which were run by the church missionaries. Instead they would go to their own village schools which functioned either in private houses, verandas or open shady places.

These village schools most often thrived upon the dedication of the teachers and once they were dead or left the teaching profession, the schools also disappeared with them.

Second Phase in the Portuguese Educational System- Secularization of Education

This phase begins with Pombal's era. He was the Prime Minister of Portugal under King Dom Jose I, and introduced a lot of liberal reforms which benefitted the natives. He told the King of Portugal to pass orders which would give deserving Goans the right position in the administrative hierarchy. He drove away the Jesuits in 1759 and secularised education. He created in 1772, two posts of Government Primary teachers for Portuguese and Latin in the town of Panjim. They were called *Professores Regios*. In 1778, two more such posts for the teaching of Portuguese and Latin were created for each of the talukas of Bardez and Salcete. Thus from 1772-1778, there was an element of secularization in education.

However, these schools were closed down, because after Marquez de Pombal, Queen Dona Maria came to power and she was a staunch Catholic and conservative who favoured religious education. As such secular schools were closed down and Parish schools and seminaries blossomed.

In 1808, there was once again a counter- change and the next Viceroy Count of Sarzedas (1807-16) established five government schools – one in Old Goa, two in Salcete in the villages of Chinchinim and Majorda, and two in Bardez in the villages of Candolim and Mapusa.

Later on Viceroy Dom Manuel de Portugal e Castro founded six schools of Primary Education and in the year 1841, forty-nine Primary Schools were instituted in the Old Conquests. In 1842, Count of Antas opened six more Primary Schools in the New Conquests and before liberation there was atleast one Government Primary School in every village. By a government decree No. 7361, dated 13th October 1958, primary education for children of both the sexes, between the ages 7 and 13, was made compulsory.

Private Colleges and Institutions

Together with these government schools, some private colleges and institutions were also started in Mapusa, Panjim and Margao. Some of these being *Colegio de Candelaria* instituted by Fr. Antonio Ribeiro at Pilerne. In Salcete, in the Mount of Benaolim, two brother priests Lourenco Estevao Mesquita and Roberto Joaquim Deodato Mesquita were conducting a flourishing college, where the following subjects were being taught- History, Mathematics, Physics, Philosophy and Theology. Other institutions were *Instituto Pe. Jose Vaz*, *Instituto Abade Faria* in Margao, *Instituto de Educacao*, *Colegio de S. Francisco Xavier* in Panjim.

Technical Education

Another development was the introduction of Technical Education. In 1776, the Artillery Class was set up to teach its scientific aspects, while in 1779, the classes of naval arts were re-designed and were called Classes of Navy. Its syllabus was divided into two parts- one part dealt with arithmetic, algebra, geometry and trigonometry, while the other part looked after the implementation of this aspect. Astronomy came to be linked up with Technical and Military education.

Military Academy

Also a Military Academy was founded on paper in 1699, but became effective only in 1818, during the time of Viceroy Count of Rio Pardo. It had three courses: Navy, Artillery and Engineering, seven lecturers and two substitutes.

In 1812, a Mathematical School was set up. In 1817, the Naval, Military and Mathematical institutions were amalgamated into one, under the designation of *Academia Militar de Goa* (Military Academy of Goa). In 1841, this Academy was reformed, its name was subsequently changed to *Escola Mathematica e Militar* (Mathematical and Military school). Many Goan students passed out through this school and held ranks in the army.

In course of time, this school too was abolished and substituted in 1871, by the *Professional Instituto de Nova Goa* (Professional Institute of New Goa). It was an institute dealing with experimental sciences and was finally amalgamated with the Lyceum.

Lyceum

The *Lyceu Nacional de Nova Goa* (National Lyceum of New Goa) which was a High School was founded in Panjim in 1854. After completing studies at Lyceum, a student could join a university course like Arts, Law, Engineering Medicine etc.

Also Secondary Schools were started.

In 1854, the Viscount of Ourem- Governor from 1851-55, established in 1854, a Teachers' Training School called *Escola Normal* conducting a two year course, and five Primary Schools in the Old Conquests (Tiswadi, Bardez, Salcete). He also established an English School at Mapusa and a Latin School each at Saligao and Chinchinim.

Women's Education

Schools exclusively for girls were set up in 1866. The first primary school for girls was set up in Panaji in the year 1866. Eight years later in 1874, two such schools were set up in Margao and Mapusa. In 1887, at the initiative of the *Santa Casa de Misericordia*, the *Irmãs Hospitalarias Franciscanas* (Franciscan Hospitaler Nuns) founded for girls, the *Colegio de Nossa Senhora de Piedade* (College of Our Lady of Piety), at Chimbél, but later it was transferred to Panaji. Still more heartening for women, was the decree of 31st December, 1892 which provided for the establishment of eight primary schools for girls and introduced special subjects for them in all walks of education.

Medical School

Garcia da Orta, a full-fledged medical doctor holding a Doctorate came to India in 1542 as *Fisco d' El-rei*. Later, Dimas Bosque came as *Fisco- Mor*. Such posts existed even after them. But no *fisco-mor* or *cirugiao-mor* seems to have trained local physicians.

However, medical teaching appears to have started in 1691, because two lecturers had been appointed for the purpose. Dr. Cyriano Valadares and Dr. Manuel Rodrigues Souza started teaching medicine in the *Hospital Real* (Royal Hospital) from 1702. After a public examination, the candidates were given the title of *Medico Por Sua Majestade*.

The School of Medicine and Surgery started in 1842. This was the first Medical School introduced by the Portuguese in India.

There was also a Pharmacy school attached to the Medical School. But later was detached from the Medical School. After liberation, both these schools were upgraded to colleges.

Progress of Education under the Republican Regime

With the setting in of the Republic in 1910, education stepped into a stage of multifarious activity. In 1910, only 10 % of the total population of Goa was literate. In the year 1910-11, the number of Government Primary Schools in the entire territory were increased to 105, of which 88 were Portuguese schools, 7 Marathi schools and 10 Gujarati schools. By 1915, the number of Government Primary Schools increased to 141 i.e. 36 more schools were added since 1910, which meant an increase of about 35%, within a period of 5 years.

Now private initiative was aroused, especially in the Hindu community. Due to a democratic and secular approach in respect of public affairs, many private societies sprang up, catering especially to the needs of primary education through the medium of Marathi.

To cite but a few of them the following can be mentioned. At Panaji, we have the *MustifundSauntha* which maintains two well organised primary schools and the *SaraswatiVachanMandhir*- a cultural institution maintaining a good library. At Mapusa, we have the *SaraswatVidyalaya*, originally a primary school, with a public library, now running also a secondary school and the *GnyanaPrassarakMandal* with its school and library. At Margao, we have the *GomantaVidyaNiketan*, a cultural institution maintaining a good library and the *DamodarVidyabhavan* with its school and library. At Ponda we have the *Goa VidyaPrassarakMandal* and the *Antonio Jose da Almeida HighSchool*. The *SharadaVidyalaya* at Cambarjua and the *AtmaramSanghet* at Sanquelim with a school and library are the institutions that blossomed at this time.

The Republic witnessed the establishment of the *Escola Nacional de Sexo Feminino* (National School for the Female Sex) by a government order of 4th January 1911, which was the secular replacement of the *Colegio de Nossa Senhora de Piedade*. In 1920, the *Instituto Feminino de Educacao* (Institute of Female Education) was set up with a syllabus that included a domestic course, science, geography, history and the fine arts.

Joana Lucinda Pinto was the first lady doctor who passed out from the portals of the *Escola Medica* (Medical School) in 1910, while the first Hindu lady to become doctor from Goa was Yamunabai Mulgaonkar in 1952. No doubt, Christian women were the first to avail of the educational opportunities provided by the Portuguese Government, but gradually Hindu women too came to the forefront.

Secondary education too received great impetus. The *Lyceu Nacional de Nova Goa* (National Lyceum of New Goa) was founded in Panjim in 1854, but was upgraded in 1910, to the status of Central Lyceum. Also Lyceum schools were established at Mapusa, in the Bardez taluka and at Margao in the Salceta taluka. The duration of the Lyceum course was extended to 7 years. In addition, a full-fledged course in Sanskrit language of 2 years duration, was created in the Lyceum.

As regards the Teachers' Training School, under the Republican regime, it was open to all communities. The sectarian clause-introduced during the time of the monarchy- which prohibited admission of non- Christians to the school, was abolished.

In 1935, some striking changes were made in its syllabus and instructions, to improve the quantity and quality of education, to suit the new requirements, with the introduction of new subjects such as gardening, handicraft etc.

The void in professional education was filled with the establishment of a *Commercial Institute of Nova Goa* in 1916. This was the only institute in business education in Goa and provided for a 2 year course in Commerce.

Agricultural education also received encouragement, during this period. Five scholarships were created to enable students to study agriculture, forestry or hydraulic engineering in the Indian universities.

In 1913, during the rule of Governor Dr. Couceiro da Costa, both Medical and Pharmacy courses were expanded and their syllabus improved. The Medical Course now comprised of 18 chairs (chair represents a subject), distributed over 5 years. In 1946, the course was reorganised. Some subjects were made compulsory such as Bio- Chemistry, Medical Zoology, X- Ray Investigation and Pediatrics.

Educational Pattern

Before liberation, the educational pattern was as follows:

Primary Education

It consisted of four primary classes. Upto the third class was known as *Primeiro Grau*-while the fourth class was known as *Segundo Grau*, at the end of which there was a public examination.

Secondary Education

After completing the *Segundo Grau* with a public examination, the student had an option of joining either an English medium secondary school or Lyceum. The English medium secondary school followed the syllabus laid down by the SSCE Board of Poona.

On the other hand, the Lyceum education consisted of seven years and was divided into three stages, at the end of each stage there being a public examination.

The first stage consisted of two years and completed the *Primeiro Ciclo*- First Cycle.

After passing the *Primeiro Ciclo*, the student could join the *Segundo Ciclo*- Second Cycle, which lasted for three years, followed by the *Terceiro Ciclo*.

After every stage, there was a public examination, which consisted of a written test and a viva voce i.e. oral exam. Students scoring more than 16 out of 20 marks were exempted from the oral exam.

Students appearing for these public exams were of two types: Internal and External students. The Internal Students were those who had registered themselves in the Lyceum and were taught by the teachers of the Lyceum. On the other hand, the External students were those who had studied in private schools or with private tutors and appeared for the public examination at the end of each stage.

Conclusion

The various Religious Orders allowed the natives to avail of their educational institutions. Through these institutions, the youth became products of this acculturation process, a cultural conversion took place with them adopting the western ways of life. The imbibing of western culture, helped the Goans not only to broaden their mental horizon, but these educated people then transmitted their knowledge and outlook of life to their fellow-men in the society, through their personal contact and by way of their writings in newspapers, journals, magazines and books.

During the Portuguese rule, the range of literacy increased, especially because of the coming in of the printing press. Also the content of studies became more of a scientific and rational type, the educational structure became modernised, thereby resulting in the formation of a progressive educated class.

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